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honorable is the Peacock's Feather of the Throne, yet how much easier rests the head on goose feathers!" This is Chinese enough, surely, but on the other hand Bacon might have written, "It would seem that a great many people do not imagine they are doing things at all unless they are going to extremes." On a great variety of topics, from matrimony to the tall buildings of New York, Li's opinions, or the form in which they are expressed, have something of that unexpectedness of which we are perhaps a little too avid.

But through it all we see him as a man of massive character and lucid mind. Li Hung Chang was, in a sense, a self-made man; for his father, though able to give his son a thorough education, held no official position and had no influence with the government. Li distinguished himself early in his studies, and at first his aspirations seem to have been purely literary. But at the close of his student days the Taiping Rebellion broke out; he raised a volunteer regiment and entered the fray. For four years he was a warrior, and the end of that period found him at the head of the force which put an end to the uprising. Under his command were such men as General Ward, who organized the "Ever-Victorious Army," and "Chinese" Gordon. For twenty-five years Li Hung Chang was Viceroy of Tientsin. Among the difficult negotiations which he brought to successful conclusions were those relating to the differences with France growing out of the Tientsin riots in 1870, the peace negotiations following the Japanese War, and the propitiation of the Powers after the Boxer outbreak. Four times the Empress Dowager, in her wrath, stripped him of his yellow jacket; yet he never wavered in his allegiance, and almost with his last breath he saved his country.

His superiority of mind is in no way made more manifest than in the gradual change of his attitude toward foreigners and Christians. Rabidly anti-Christian at first, and filled with patriotic hatred of the "foreign devils," he attained in the end to a degree of tolerance and even sympathy that is all the more remarkable when one remembers that his education had been purely Chinese and that until his seventieth year, when he made his tour of the world, he had never visited the Western nations.

His journal shows him very human. It is true that he is somewhat more ruthless toward evil-doers than are we, somewhat more indifferent to the shedding of blood. It is also true that he does not care for Western music. But, on the whole, he lives in the same world, morally and intellectually, with the rest of us. It is likely that his *Memoirs* will help to dissipate the more or less mythical notion that the Oriental and the Occidental minds are in some mysterious way incomprehensible to each other.

THE QUEST OF THE BEST. By WILLIAM DEWITT HYDE. New York: Thomas Y. Crowell Company, 1913.

This book of President Hyde's is one of the few of which it may be said at once and without reserve that they will do good. It illustrates the hopeful present tendency to formulate the results alike of common sense and of abstract thinking to a serviceable end, and, instead of insisting upon dogmas and doctrine, to select from science, philosophy, and the thought of the best and wisest men, what is most applicable to life.

The Quest of the Best is addressed primarily to parents and teachers;

but a book that embodies insight corrected by experience is not to be neglected by any one. Tactful treatment and a persuasive style we look for in any writing of President Hyde's, and not in vain.

The author begins with an analysis of "natural badness" in boys, and here it may be noted that without implicating himself in any special theory he not only recognizes facts, but also thinks along the lines of the most useful and suggestive modern thought.

As to "natural badness" his teaching runs parallel to Professor Royce's doctrine of "original sin," in which, indeed, no one—idealist or not—can well fail to perceive an inner truth. Boys are naturally bad, but their natural badness is but a form of goodness in disguise. Before evolution had shown the relativity of morality to man's degree of development, it would have been hard, no doubt, to get such a statement accepted. But since most people will now readily admit that what was virtue in an age of primitive struggle may be sin to-day, it is well that this enlightened view should be made widely effective. Rapacity is a virtue in an age of sharks, but not in an age of civilized men; and boys are likely to be rapacious.

How is the natural badness of boys to be developed into the genuine goodness of which it is the germ? Artificial goodness—the goodness that is based upon restraint—is at best a makeshift tending to provoke bitterness and rebellion. It is a necessary phase, but none the less a makeshift—so much we might learn from history, perhaps, if we chose. President Hyde makes his point very plain with respect to many special matters that have to do with boys. The ideal which he holds up as most real and as most effective in transforming natural and more or less pardonable badness into progressive goodness, is essentially that of service: "The Quest of the Best is the aim to fulfil each interest, so far as it furthers the fulfilment, in proportion to their worth and claim, of all interests of all persons."

The truths expressed in this book both accord with experience and fit into the wider generalizations that have been accepted as useful and inspiring. These are truths of the kind of which there is most need. The sanity of the book is indicated by the fact that, although it holds up a difficult standard, there is nothing in it that conflicts with our enjoyment of *Huckleberry Finn*, or the more boy-like portions of *Tom Brown at Rugby*.

THE LIFE OF THE FLY. By J. HENRI FABRE. TRANSLATED BY ALEXANDER TEXEIRA DE MATTOS. New York: Dodd, Mead & Company, 1913.

That variety of religious experience which Stephen Graham describes as characteristic of the Russian pilgrim has a sort of counterpart in "the adventures of the soul among books." The pilgrim, seeking ever to renew a certain deep and sweet emotion which neither he nor we can define, wanders ever farther from home in search of new shrines; the reader in his pilgrimage through the literature of this and other times, for the most part seeks, consciously or not, to repeat in some form the impression made upon him by one or another of the great books of the world. Such, apart from the case of those who search for facts alone, is doubtless the real motive of most of the sincere reading that men do. And when in our journey we come to the shrine at which the naturalist Fabre worships, we